14: Tamai--97 [5] J-2 (1896) 1896 Formosan Aborigines
116, 805 Chin-hoan

The Tschinwans do not have a calendar. They know that a year has passed when they see a certain flower bloom again for the first time. A full moon marks the end of the month. Most of the Tschinwans do not know how old they are.

16: Müller--230 [2] U-3 (no date) 1910 Formosan Aborigines
116, 466, 653, 561, 805 Ami

Among some tribes of the Amis group it is customary to assign public works according to the degree of physical development rather than age, since in some cases they do not even keep track of their age. They divide the men into three to eleven classes and assign these to permanent positions; this includes the construction of roads, guard duty, etc.

24: Anonymous--91 U-3 (no date) 1892 Formosan Aborigines
116, 551, 601, 769, 805

The aborigines of Formosa are very different from the Chinese. They have no family names and no calandar or units of time like ours. The aborigines recognize no other degree of relationship except that of parents, they do not offer sacrifices to their ancestors, and they are not even able to tell their own age.

34: Del Re--33 U-4 (no date) No Date Formosan Aborigines
116, 796, 805, 622, 756, 226 Yami

"The ceremony of 'calling' the flying-fish opens the year which begins, according to the Yami system, in April corresponding, in the solar calendar, to October. It is accompanied by most elaborate ritual observances the purpose of which is to secure a good season and to celebrate the arrival of the fish. On this occasion the tribe annually chooses the man whom it considered best fitted to exercise the role of high priest and to represent it. It may be noted in passing that, contrary to what occurs in other tribes, the Yami have no medicine-women, all ritual observances being restricted to men alone."

39: Wiedfeldt--10-11 F-3 (1913) 1917 Formosan Aborigines
116, 241, 581, 805, 822 Atayal

The concept of time... is not strange to the Atayals, although they also lack a system of measuring time. They have no word or idea for month or for day. They only have two designations for hot time and cool time. Some tribes have words for sunrise, the zenith of the sun, and sunset, but as far as I have been able to ascertain they have no word for midnight. [11] For their practical needs they make use of other means. The length of time that it is possible to plant a field is given in the terms of the number of harvests obtained from the field. Since none of them know how old they are, marriageability is indicated by tattooing. When I asked if one could give his age according to the number of harvests, there being only one harvest a year, I was always told...that one could only obtain three harvests from one field, and that their people had experienced many more harvests. In summoning their clan and tribal assemblies, as well as in negotiations with the Japanese, the day is fixed according to the number of times they would normally sleep up to that time, and by the nodes in a bamboo staff, or the Japanese indicate the time by the knots in a string. According to the Japanese, it is not unusual for an Atayal to turn up a day early, because, for example, he slept twice in one day when he was hunting, and hence had counted two knots. Harvest time is easily recognized by the ripening of the fruit. The time to plant millet is determined according to the time when the Formosa maple has young red shoots...Rice is planted when the tse-tung-non, a tree of average size, is covered with white blossoms.